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INTERNATIONAL BIBLE STUDY.

Dec. 23rd, 1883.——1 *Sam.* III. 1—19.

For Comment see last *Guardian.*

Dec. 30th. REVIEW OF THE QUARTER.

1. Josh. III. There is often a correspondence between the beginning and the end of transactions, histories, lives. The beginning is often a prophecy or foreshadowing of the end. The scheme of redemption has its Alpha and Omega. The ministry of our Lord began and ended with a miraculous draft of fishes. The parting of the Red sea was a guarantee that the Jordan would retire before the army of the Lord. Jordan said to the advancing host, Thus far shalt thou come and no further. All the people of Canaan regarded Jordan as a barrier that divine providence had interposed between them and their advancing enemies. But one of the functions of nature is to testify to the greatness of redemption; Jordan acknowledges that these Israelites are under the patronage of the Most High.

II. V. The Israelites had entered the land of Canaan. Jordan was behind them. But they are simply an army in a strong land. Jordan *may dry up, but cities like Jericho,* with massive walls and formidable munitions, stand impregnable. What can this handful of escaped convicts do? Their God has simply betrayed them into our hands. These are the thoughts that take possession of the minds of the people of Jericho as they look down upon the Israelite multitude, marching, marching, marching round their walls, to the wretched music of rams' horns. But faith finds expression in a mighty shout, the contribution of the entire host, and the massive walls fall to the ground and with them the hearts of all the tribes living in Canaan.

III. The Israelites are now in possession of the secret of unlimited victory; they have learned that omnipotence waits on faith. If God be for us who can be against us? God is for us, if we are for him; there must be no disobedience. Achan had a lingering faith in the power of gold; after having seen the glory of God he was taken captive by a Babylonish garment; he found blessedness where God had uttered a curse. His delinquency deprived the people of God of their General, and they were put to flight by the people of an insignificant city. Lifted up to heaven at Jericho they are cast down into the dust at Ai; and their enemies, taking heart at once, prepare to rush on them from all sides and destroy them. But along with humiliation come retribution and repentance, forgiveness and restitution. One who has been brought into the life of faith, needs to exercise unslumbering vigilance, lest the enemy find any opening in his armour; there must be a readiness to cut off every thing that may bring into temptation. Has God given you a Jericho? Praise him with all your heart, but look warily lest there be an Ai.

IV. viii. 30. Joshua, deeply impressed with the importance of having the people remember the law, takes steps to have it all read to the people, in connection with the rearing of an obelisk covered with the decalogue. He knew that their safety and happiness were all bound up with the law of God. Man may not live by bread alone, and Palestine would be to the Jews a land flowing with milk and honey, only as they treasured the word of God in their hearts, and suffered nothing to steal it from them. When Jesus was about to part from his disciples, he said, He that hath my words and keepeth them, he it is that loveth me. In like manner, the apostle Peter, when the time of his exodus from earth was come, says: I will not be negligent to put you always in remembrance of these things; I will endeavour that ye may be able after my decease to have these things always in remembrance.

V. Josh. xx. The Jews had an admirable civil code. It is to this day a model for governments, in its fitness to educate the conscience of the people, and develope in them principles of justice and the habit of studying the needs of others. Men might not with *impunity invade the interests of* others; at the same time a curb was put upon the passions of men, lest vengeance should outstrip righteousness. Cities of refuge here and there through the land, showed how great a price God put upon human life, and testified plainly that God willeth not that any should perish.

VI. XXIV. Joshua is about to depart out of this world. Many foes had been overcome in the land of Canaan, but death was not one of them. There remaineth a rest for the people of God, a holier land than the Holy Land. Joshua wishes to have an understanding with the people, before his departure. He was anxious that they should recognize their liability to fall, their terrible weakness, their need of aid from on high, that they might be saved from the surrounding iniquity. So they all unite in a solemn covenant and act of consecration.

VII. Judges II. There is nothing easier than for men to fall from their own stedfastness. The Prince of this world proudly declares that God cannot bestow upon man any gift which he cannot filch away from him. The history of the ch. of Israel, and the history of the human family, go to show that this is a just claim. The spirit of those who, after being brought out of Egypt, wished to return thither again, lived in their descendants, who soon lapsed into Phenician idolatry and Phenician bondage.

VIII. God hears this cry and raises up for them a deliverer. He reveals himself to an individual, and battles with his unbelief until he has the heart of the man at his complete disposal, and then uses this disciplined and tested individual to save the people, taking care that it be made evident to all that it is not by human prowess or wisdom or genius, but by his Spirit.

IX. God speaks to men in a language they can understand. The Israelites had become very degraded, gross and earthly-minded, and God, in order to show them his interest in them, his faithfuless, his power, in forms that they could appreciate, raised up a Samson. And though his self-will brought chastisement and humiliation on him and on the people, God is pleased to give him strength in his last hour to bring low the pride and pomp of the oppressors of his people.

X. In the story of Ruth we have an example of the way in which the processes of God bring in occassionally a Gentile thread into the web of Judaism, and adumbrate the brighter day when He shall be known as the God of all the earth.

XI. The story of Hannah shows that domestic infelicity is often the means of bringing the afflicted one near to God, and that means near to a throne of grace, where prayer is heard and blessings a hundred fold compensatory are bestowed.

XII. We ask for a gift and receive it and thank God for it, and know little of the greatness of the gift. Hannah's blessing became a blessing for the entire country. For her child had the ear of God, and enjoyed the training and admonition of the Lord himself.

WEEKLY REVIEW.

—WITH reference to a notice of a nautch party in our Tuesday's Epitome, we understand that some thousands of rupees were expended in bringing a party of nautch-girls from Benares to perform at this entertainment. The gentleman, the marriage of whose little boy was thus celebrated, probably spent more money on this fête than Bombay did in honouring the Duke of Connaught. We are sorry that there should be among Europeans a good many professing to be Christians, who fail to see that they are encouraging immorality by attending nautch parties. Our Native friends would probably by this time have discarded this objectionable mode of celebrating the betrothal of their children, or of showing respect to their guests, if English people from the beginning had declared their scruples and asked to be excused from attending this kind of entertainment. The Zenanas of the country are rapidly opening to Western culture and Christian ideas, and it is high time that the custom of giving immoral women the right to preside over their festivities, a custom *so deeply insulting to the ladies of the Zenanas, should be abandoned. What strange lessons are given by such practices to the children whose (so-called) marriage is thus celebrated. Time was when the English left their religion behind them at the Cape, and allowed no re-*

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straints to keep them back from self-indulgence, and rather prided themselves on showing the heathen that they knew nothing of religious obligation. But the Suez Canal brings India very near to England, and English Christianity is better represented than it once was. This however is not saying much. What is wanted above all things is a generation of Christians, who are true throughout to their own convictions and who allow the Bible to determine their convictions.

—Many who are professedly looking for the glorious appearing of Christ and the manifestation of the sons of God, are hindered from expecting the day of the Lord at once by the idea that the prophecies concerning the restoration of the Jews must first be fulfilled. Most of the books that have appeared on the subject of unfulfilled prophecy in the last forty years, have made this preliminary condition very prominent, and there has been an intense keenness of perception, on the part of the Christian public, for any thing that looked like an indication of the upspringing of a movement for the restoration of the Jews. The fact is very much overlooked that all the prophecies concerning restoration to Palestine, were written during the captivity, or prior to it, when the restoration of the Jews from Babylonia was yet uneffected, and that the most obvious explanation of the prophecies would be one that referred them to that restoration. The Jews were languishing in captivity, dead as regards their national life, without sacrifices, priesthood, temple or government, and the prophets were raised up for the special purpose of keeping alive in them faith and hope regarding their restoration. That restoration borrowed its greatest glory from the fact that it was preparatory to the advent of the Messiah. The Jews in Babylon were, nationally, like a multitude of dry bones in a valley, revivification a hopeless matter apart from the power and grace of God. It is a mistake to overlook this application of the predictions. We do not see at the present time any indication of the speedy return of the Jews to Palestine, and we do not believe that they would be any better off in that misgoverned country than they now are. So long as they are not in Christ, it matters little where they are. In him, all things would become new, and freedom to serve him would give them a holy land any where.

—We are happy to mention the arrival of Miss Pechey, M. D. Mrs. Anderson of Aberdeen, formerly Mrs. Nesbit of Bombay (where she is still remembered by many) writes us as follows:

"I am sure you have been much interested in the movement set a-going by your countryman Mr. Kittredge to get a lady Doctor from Britain to practise among the poor women of Bombay who have had hitherto to suffer from many complaints unrelieved by medical aid, owing to the evil social customs and prejudices of the poor people. I have the pleasure to introduce Miss Pechey, M. D. and though I have not the pleasure of personal friendship, she is well known to Dr. Anderson's relatives in London, who are quite in the front rank of lady Doctors in London, and is very highly thought of by them. I hope she may be blessed to alleviate much physical suffering."

The lady doctors of London mentioned above, are Mrs. Claud Marshall, M. D. and Mrs. Garrett Anderson, M. D. We welcom Miss Pechey to India, and congratulate Mr. Kittredge and Mr. Sorabjee Shapoorjee Bengallee on the success so far realized in their movement. Miss Pechey is accompanied by another lady doctor, Miss Hitchcock.

—Some of our readers may be glad to have us repeat what we learn from another letter of Mrs. Anderson, that Dr. A., now 75 years of age, is still able to drive out daily to visit, 'his beloved old school' (the Chanonry) with which he has been for many years identified, and some of whose scholars are found in the services in India. At the close of the school session last summer, his old pupils presented him with a very handsome Testimonial in the shape of £500, which, by his own desire, was invested in founding three scholarships for 15 years, for the sons of ministers who should gain them by competitive appointment and attend the Chanonry School.

—Miss Pedraza, a Spainsh lady who embraced Protestant views a few years ago in this country, left this port last Saturday for Spain with the intention of devoting herself to the work of making known the grace of the Lord Jesus among her country-women. She was invited by the Rev. Mr. and Mrs. Gulick, missionaries of the Am. Board in Spain, to join them in their mission work, and has acceded to their request, believing it to be a call from God. We ask our readers to remember her in prayer that she may be made helpful in the uplifting of that beautiful but priest-ridden country.

—We hope next week to publish the Circular with Programme of Topics, sent out by the Evangelical Alliance, with reference to the Week of United Prayer at the beginning of the year 1884, Jan. 6-15. We wish to draw the attention of all our readers to this most important annual Festival of prayer, and urge them to prepare to unite with all their heart, with their brethren throughout the world, in waiting upon the Lord for such a manifestation of his glorious power as the condition of the world demands. Last year the great revival in Japan, and that also in Adana, Turkey, began in connection with the week of prayer. It is a scandal that so few have usually entered into this league of prayer, considering the greatness of the issues at stake, and the evident tokens of the Lord's readiness to answer prayer. Shall not the Christians of Western India rally to this call, and address the throne of grace with the energy of invincible faith? This Circular and Programme were prepared by the excellent Canon Battersby, just before his removal from earth a few months ago. The prophecies that speak of the coming glories of Messiah's Kingdom, speak of a special charge of prayer given to the Lord's suppliants, as the means of bringing in that day of triumph. See Isaiah lxii.

—A good many among us have still a lively recollection of the Rev. W. B. Osborn, as well as of Mrs. Osborn, (formerly Miss Drake,) and we extract for them these items from the *Christian Witness* of Nov. 15. Mr. Inskip was struck with paralysis just at the close of October.

Rev. W. B. Osborn, recently from Oregon, and several other places, has been spending a little time with his family, at Stoughton, Mass., the parental home of Mrs. Osborn. He looked in upon us, and enjoyed a Monday meeting at Wesleyan Hall. He looks well, and is as cheerful as ever. At present, he is with Bro. Inskip, rendering what assistance he may be able, to his old friend, in this hour of his trouble.

At last accounts, our dear Brother Inskip remained much the same as reported in the last *Witness*. He was still speechless, though conscious, and able to move. He is reported as patient and hopeful. What may be the result, time only can develop; but one thing is quite certain—his working-days are at an end. Still, God is able to do great things. We bespeak for Bro. and Sister Inskip the earnest prayers of all the friends of holiness.

—In Germany, England and America some hundreds of books on Luther and his work have appeared. Statues of this reformer have been unveiled, and imperial persons have taken part in the ceremonies. A statue of Tyndale was lately set up, and one of Wicklyffe is now proposed. In interpreting the seals of Rev. vi. many years ago, we pointed out that the fifth seal referred to a time when honour would be rendered to those who had witnessed for Christ in the face of persecution. Until the day comes when the truths for which they witnessed shall be in the ascendency and the errors testified against brought into their proper odium, "white robes" were given unto "the souls of them that were slain." A time is indicated when persecution by the arm of the State shall come to an end, though judgment is not yet executed upon the persecuting systems, and when men shall generally recognize the nobility of character of those who loved not their lives unto the death.

—The Telugu Mission under the charge of Rev. C. B. Ward is passing through severe trials. Mrs. Moore, wife of the Rev. Arnold Moore, died a few days ago at Pramoor after a brief illness. As Miss O'Leary she was connected with the Mission before her marriage, and we remember baptizing two Telugu women who had been guided by her to the Saviour, at the Camp-Meeting at Lanowlee, in March 1882. Her death was almost immediately followed by that of Miss H. Freer, of the same Mission. Thus the Native Orphanage and the East Indian Orphanage of the Telugu Mission have been at once deprived of the loving care of the persons to whose charge they were specially committed. Miss Freer died December 12th, Mrs. Moore on the 8th. Bro. Ward writes from Secunderabad: "Our ranks are thus sadly and suddenly broken. We can only look to God in this hour." We commend this Mission and its bereaved workers and orphans to the sympathy and prayers of our readers.

—With reference to the letter of Truth we remark that what our Lord said on the subject of divorce was in condemnation of the fatal facility with which many in those days put away their wives and married others. Men simply consulted their own pleasure. Looking at our Lord's utterances as reported by the different evangelists we learn that repudiation was *permissible* only where there had been violation of marital rights and obligations. It does not follow that because it is permissible it is even then always the best means of righting the wrong.

—The *Dnyanodaya* of this week contains an interesting letter from Calcutta, written by a Native Christian lady of Bombay, Mrs. Trimbuk Canaren. She finds much to notice in the Calcutta customs and methods and manners. She accompanied some of the

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Zenana ladies in their round of visits, and has something to say about the Exhibition.

—A BROTHER in the ministry sends a note for publication about "a Christian brother with a very large family dependent on him, in very straitened circumstances," for whom he asks aid. We have some hesitation about publishing such notes. We are sure that a very kindly feeling prompts our friend to write in behalf of the sufferer. But such cases are not unknown to us, and probably many of our readers are acquainted with such. There is a disadvantage in this way of seeking aid. It may easily be abused. It seems to us better that aid for each case should be sought in the station where it occurs.

—FROM an extract in another column it would seem to have been pretty well ascertained that consumption is infectious. This will perhaps help to explain the numerous cases of consumption which have been sometimes recorded in Native Boarding-Schools.

NOTICES OF BOOKS AND REPORTS.

THE *Harvest Field*. December, Contents: Present Aspects of Hinduism. Four Years in Ashanti. The Tumkar Orphanage. Forty Years Ago. Hindus crossing the Sea. Gleanings, Notes &c.

THE *Madras Monthly Magazine*. December. Contents: The Month. Intercourse between Europeans and Natives. John Stuart Mill. Matthew Arnold. What men owe to their wives. Correspondence, Notes &c.

THE *English Illustrated Magazine*. No. 1 October. Macmillan and Co. This may be called a Pictorial Age. Many people are too busy to read, and wish to have every thing pourtrayed to the eye. This Magazine so far condescends to the weakness as to adorn every page with some illustration. The best art has been summoned to this enterprize. There is a long paper in Rossetti's Influence in Art, and numerous etchings and engravings of his pictures are given which those will value whose tastes have been formed in that school. There is a poem by Swinburne. There is an article entitled From the Old Law Courts to the New, the illustrations of which make one long for the day when lawyers and judges in English courts will lay aside their preposterous head-gear, and cease to emulate the tribes of interior Africa in their 'get up.' The Americans have taken the lead in this kind of magazine, and Harper's Magazine has gradually attained a large circulation in England. We see it stated in a New York paper that 50,000 copies of Harper's Magazine for December had been ordered for the English market. It is this prodigious success which is leading to such ventures as we are now called to notice.

The National Review. December. The second article in this is by Alfred Austin, on "Rich Men's Dwellings." An article by Lord Salisbury in the November number entitled "Labourers' and Artisans' Dwellings," excited a great deal of attention, and was thought by some to be Socialistic in its tendency. Some form of Socialism certainly seems to be called for, and the facts brought out in Mr. Austin's article strongly emphasize this need. He makes it evident that the inequality of condition between the very rich and the very poor in England, is increasing. In 1885 it was difficult to count twenty men in the House of Commons who had an income exceeding £10,000. "There would be no difficulty now-a-days in naming five times that number of members having three or four times that income." To have £10,000 a year was, thirty years ago, to be wealthy. "Now we should say of such a person pretty much what the greatest banker in Europe is reported to have observed of another capitalist who died worth £2,000,000, 'I did not think he was so poor.'" "The class that during the last 30 years has risen from poverty or competence to opulence or to ease, presents to the gaze a spectacle of what some call refinement, and all must designate magnificence, such as the world has not witnessed since Rome got top-heavy and nodded to its fall." Well, has there been a corresponding increase in the incomes of the poor? Have their incomes trebled or quadrupled? Very far from it. The wages of labourers are, estimated to have advanced 25 per cent. There is reason to fear that the *number* of the very poor has increased in a ratio not unlike the increase in income of the rich. Who can fail to see that some very marked modification of the government of the county must take place in order that the increasing wealth of the country may be more equally distributed. The question is which shall come first, Judgment for past transgression, or Rectification?

Khristi-dharam-Ishwardatt ahe, yas kahi pramané ahe kay? "Is there proof that Christianity is from God?" A label in the outside of this volume informs us that Pandita Ramabai was convinced by the reading of this book, written by the Rev. Nehemiah Goreh. In general, apologetic literature does not deal with the rival claims of particular sects, and it is a serious defect in this work, we think, that it aims to show not so much that the Bible is true as that the truth is that which is held in common by the Roman, Greek and Anglican churches. On page 81c we read as follows:

"At present the Christian church has indeed three divisions: 1, the Church of England; 2, the remaining portion of the Western church, namely, the church of Rome, subject to the authority of the Bishop of Rome, and 3, the Eastern or Greek church. These three are to be regarded as one Church."

For does not the Church of England Prayer book teach all to say, I believe in the Holy Catholic Church?

Instead of showing the Hindoo, Mahomedan or Parsee that the Bible is of God and urging him to search it, instead of undertaking to prove that Jesus Christ is the Saviour of sinners and urging men to submit to him, this writer undertakes to prove that the Roman, Greek and Anglican Churches, constitute the true Church, the dispenser of Salvation. The writer does not appear to be at all stumbled or discouraged by the fact that the Greek Church excommunicates the Church of Rome and the Church of Rome excommunicates the Church of England and pronounces a curse on those who listen to her teaching. The Church of Rome claims to be exclusively the true Church. A large part of the Church of England, yea, the larger part repudiate with utmost force the suggestion that the Church of England and the church of Rome are one. Such representations as we have above referred to are, in their opinion and in ours, culpably misleading. We experience a feeling of profound humiliation at the thought that there should be missionaries in India spending their strength in the attempt to dwarf the religion of Christ to the dimensions of their contracted system. The true Catholic Church is so by virtue of the fact that it includes every man of whatever nationality or denomination who has a true faith in Christ.

This book is of about 200 pp. 8 vo. The words "theism" "theist" are transliterated instead of being translated, and the transliteration is as if the English words were *theesm, theest*; a small matter, but as the words continually occur, the bad spelling is wearisome.

We are far from denying that the book contains much that is good and profitable. The fly in the ointment arrests attention, and hinders one from observing the goodness of the ointment.

The Gospel Almanac. 1884. Marathi. This is the *Dnyanodaya Punchang* of well-established reputation, but under a new form, 12 mo. and in a new style. It is wonderful what people can do when they aim at excellence and employ the best means of attaining it. This is a marvel of cheapness and attractiveness, being filled with diversified matter, serious and spicy, grave and gay, temporal and spiritual, prose and metre, and all for one anna.

"Chapters from the Report of the Indian Education Commission." Madras. Chapters I., viii., xii. & xiii of the Report are given in this book of 249 pp. 8vo., embodying a history of the Commission, its origin, aims and work, an account of the educational work done by Government in India, directly and indirectly, indigenous educational work, discussion of the Grant in-Aid system, private enterprise, the future of aided Education, the withdrawal of the State from higher Education, the bearing of this on Missionary Education &c. &c. The Commission do not recommend the immediate or general withdrawal of the State from high education. "It is only by slow and cautious steps that it can ever be really attained." Measures to evoke and stimulate local co-operation in such transfer, are recommended. In para. 542 is "a recommendation as to a College in Bombay," which should be not in Bombay but in Ahmedabad. In the matter of Primary Education, the Commission think it desirable that elementary Education should be "that part of the educational system to which the strenuous efforts of the State should now be directed *in a still larger measure than heretofore*." The roar of the lion here subsides to a very gentle susurration indeed. We are astonished at the words we have italicized. The Commission appear to be lost in admiration of what Government has done in the way of primary education in India, but heroically screw their courage up to the point of suggesting that *still more* be done.

"Report of the Executive Committee of the Surat Flood Relief Fund, 1883." The Report

shows that this Committee worked very energetically both in obtaining funds and in disbursing them. Close upon a lakh of rupees was obtained, (Rs. 98,589) but only about two-thirds of the amount was expended. leaving a balance in hand of Rs. 33,872, Why is it that there is always a surplus balance in these relief efforts? Perhaps we may lay down the rule that what is contributed spontaneously meets the actual demand, and what is obtained by undue pressure constitutes the balance. We refer to the custom so common in this country, when the movement has the approval of Government, of making departmental collections. The head of a department authorizes the circulation of a collecting paper in his department, and not wishing to fall behind other departments notifies the clerks and other employés that they are expected to contribute according to their means. The result is that many of the poor clerks, themselves in straitened circumstances, but not willing to fall in the estimation of the head of the department, feel bound to contribute. We consider this system objectionable.

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SATURDAY, DECEMBER 22, 1883.

THE LAST DAYS. V.

THE BITTER CRY OF OUTCAST LONDON.

We pause in our examination of the characteristics of the last days given by Paul, to notice a "Bitter Cry" that comes up to us from great Babylon. A booklet of 32 pp. has lately been published which has attracted a great deal of attention in the metropolis of the world; perhaps not quite so much as the message of Jonah in the streets of Nineveh, attracted in that capital; but still it has been to many like a warning from the Almighty, like the great millstone of Revelation xviii, intimating the probability of some great cataclysm from the skies discending in judgment upon a city where the truth of God is preached in a thousand comely churches to the respectable, and the fires of hell are lighting a far greater number of outcasts to perdition. The iniquity of men is as the light of God that falls around them, for unto whom much is given of them is much required. The sin that cries loudest from earth to heaven is not the sin of Ashantee or of Juggernaut, but of those who sit where the Gospel of the grace of God is most abundantly lavished. We are tested best by that which we most neglect.

The little book we speak of is entitled "*The Bitter Cry of Outcast London.*" It has been prepared by the London Congregational Union, after very thorough investigation of the condition of the outcast population of London. London has a population of four millions, and is beyond comparison the largest city of the globe. The wealth, the power, the wisdom of the world are there accumulated as no where else. Its population and the ratio in which this is increasing show its attractiveness. If we dare for a moment to call it the brain of the world, it is for the purpose of noticing that as an excess of blood in the cerebellum means congestion, a morbid condition, the opposite of life, so an excessive increment in the population of a metropolis, beyond what it can assimilate and use, means unutterable misery and degradation. It is impossible to read this little book without watering its pages with tears, and sending up to heaven the cry, How long, oh Lord, how long? It is time for thee to work, for men have made void thy law. In the siege of Samaria by Benhadad, there was a prophet within the walls, and many were indignant that people should be allowed to die of starvation while one that had the ear of heaven dwelt there. When mothers began to kill and eat their own babes, the king felt that the crisis had come and resolved to take the life of the prophet. But the prophet recognized the crisis, and exclaimed, "Behold, this evil is of the Lord; what should I wait for the Lord any more?" We earnestly hope that the remembrancers of the Lord will hear the bitter cry that calls upon them to cry mightily to the Lord for an interposition such as the world has never seen.

We have heard a great deal of the abundant mission work in London, the numerous Christian agencies, the Bible women, the city missionaries, the special services, the open-air evangelization, the Salvation armies, the sewing societies, the numerous institutions for the infirm of all classes and for the degraded, organized in the last third of a century, until it has seemed to many that the plague-spot must be rapidly diminishing. But if we may believe the testimony of this booklet, the evil is actually gaining on the vast army of ameliorators. It is actually increasing from year to year. Much is accomplished, no doubt; many are blessedly saved and marvellously transformed; and yet the evil actually gains on the remedy. Where Christian effort saves two or three, society sends five to take their place. But let us look at some of the pictures presented in this book.

Few who will read these pages have any conception of what these pestilential human rookeries are, where tens of thousands are crowded together amidst horrors which call to mind what we have heard of the middle passage of the slave ship. To get into them you have to penetrate courts reeking with poisonous and malodorous gases arising from accumulations of sewage and refuse scattered in all directions and often flowing beneath your feet; courts, many of them which the sun never penetrates, which are never visited by a breath of fresh air, and which rarely know the virtues of a drop of cleansing water. You have to accend rotten staircases, which threaten to give way beneath every step, and which, in some places, have already broken down, leaving gaps that imperil the limbs and lives of the unwary. You have to grope your way along dark and filthy passages swarming with vermin. Then, if you are not driven back by the intolerable stench, you may gain admittance to the dens in which these thousands of beings who belong, as much as you, to the race for whom Christ died, herd together. Have you pitied the poor creatures who sleep under railway arches, in carts or casks, or under any shelter which they can find in the open air? You will see that they are to be envied in comparison with those whose lot it is to seek refuge here. Eight feet square—that is about the average size of very many of these rooms. Walls and ceiling are black with the accretions of filth which have gathered upon them through long years of neglect.

We have not space to give many of the details presented in this book. But we must give a few more extracts:

Entire courts are filled with thieves, prostitutes and liberated convicts. In one street are 35 houses, 32 of which are known to be brothels. In another district are 43 of these houses, and 428 fallen women and girls, many of them not more than 12 years of age. A neighbourhood whose population is returned at 10,100, contains 4 0 who follow this immoral traffic, their ages varying from 13 to 50; and of the moral degradation of the people, some idea may be formed from an incident which was brought to our notice. An East-end missionary rescued a young girl from an immoral life, and obtained for her a situation with people who were going abroad. He saw her to Southampton, and on his return was violently abused by the girl's grandmother, who had the sympathy of her neighbours, for having taken away from a poor old woman her means of subsistence.

Immediately around our chapel in Orange Street, Leicester Square, are 100 gin-palaces, most of them very large; and these districts are but samples of what exists in all the localities which we have investigated. Look into one of these glittering saloons, with its motley miserable crowd, and you may be horrified as you think of the evil that is nightly wrought there; but contrast it with any of the abodes which you find in the fetid courts behind them, and you will wonder no longer that it is crowded. With its brightness, its excitement and its temporary forgetfulness of misery, it is a comparative heaven to tens of thousands. How can they be expected to resist its temptations?

We ask a woman who is making tweed trousers, how much she can earn in a day, and are told one shilling. But what does a day mean to this poor soul? *Seventeen hours*! From five in the morning to ten at night—no pause for meals. She eats her crust and drinks a little tea as she works, making in very truth, with her needle and thread, not her living only, but her shroud. For making men's shirts these women are paid 1od. a dozen; lawn tennis aprons, 3d. a dozen; and babies' hoods, from 1s. 6d. to 2s. 6d. a dozen. In St. George's-in-the-East large numbers of women and children, some of the latter only seven years old, are employed in sack-making, for which they get a farthing each. In one house was found a widow and her half idiot daughter making palliasses at 1¾d. each. Here is a woman who has a sick husband and a little child to look after. She is employed at shirt finishing at 3d. a dozen, and by the utmost effort can only earn 6d. a day, out of which she has to find her own thread. With men it is comparatively speaking no better. "My master," says one man visited by a recent writer in the *Fortnightly Review*, "gets a pound for what he gives me 3s. for making." And this it is easy to believe, when we know that for a pair of fishing boots which will be sold at three guineas, the poor workman receives 5s. 3d. if they are made to order, or 4s. 6d. if made for stock.

The tale deepens in its tragic elements as we go on, but we can yield no further space to evils that are comparatively remote from us, but from the effect of which we suffer even in India. For we cannot doubt that until the law of love requiring the Church in England to care for the poor of England is complied with as it has never yet been, evangelistic efforts in all parts of the world will be of very limited success.

There is an Established Church in England; a church allied with the State in order that the State may effectively care for the poor, the ignorant, the depraved; what is that church doing? What is the State accomplishing by means of the church? We are well aware of many beneficent agencies employed by the church of England and not less by Nonconformist bodies; but we have seen that these are not subduing the evil.

ASATIC SOCIETY

What is the State doing? It is licensing gin-palaces in such numbers that if they were made lodging-houses for the poor, there would be at once a marked relief of the over crowded districts. But the light and brilliancy and music of these places lure the surrounding victims to come and spoil themselves of clothes and food and shelter and lights and fuel and self-respect that the gin-vender may become rich. The riches of the gin-vender furnish the tribute of householders moving in the best ranks of society, of brewers and wine merchants who sit in the House of Commons. Alas! the reports of the Ecclesiastical Commission admit that the rent of many public-houses goes to support the Church and enable the Bishops to have their five or six thousand a year. Is God blind? Will he not judge for these things? "The time is come that judgment must begin at the house of God," says Peter, i. iv. 17.

STRAY COMMENTS. V.

Isai 25. 8. He will swallow up death *in victory*. This is found in the midst of a prophecy concerning the marriage supper of the Lamb, the feast that God is going to make for all nations in the day that is at hand. What does it mean? In 1 Cor. 15, it is said that the last enemy that shall be subdued is death; also that the sting of death is sin. In Heb. 2. the devil is spoken of as he who has the power of death. It is plain to me that death is to cease in the world under this present dispensation; and that there is an intimate and sure connection between victory over sin and immortality in the literal sense of this word. Christ was manifested to destroy the works of the devil. Death spiritual and eternal is overcome; but death temporal is to be overcome. Rev. 1. 18 Christ says "I am alive for evermore, and have the keys of death and hell," *hades* rather, the place where death keeps his captives. Two things are implied, that Christ is empowered to arrest death in this world, and hinder him from carrying off any more; and 2nd, that he has the power to bring up all who are in their graves. Christ is the Life; and he came that the world might have life. The bread of God is he which cometh down from heaven, and giveth life unto the world. Your fathers did eat manna in the wilderness and are dead; this is the bread which cometh down from heaven that a man may eat and not die. Not as your fathers did eat manna and are dead; he that eateh of this bread shall life for ever.—The sting of death is sin; do away with sin, and you deprive death of all his power over those that have the needed faith. Nothing shall hurt or destroy in all my holy mountain.—Hos. 13. 14. I will ransom them from the power of the grave; I will redeem them from death.—Greater works than I do, shall ye do. Leading captivity captive. All things are yours, death and life. At the grave of Lazarus, we see how Christ asserts his absolute sway over temporal death, and the exemption of believers. It is one of the great and distinguishing glories of the latter days that death is to be driven out of the world.—"The comparatively little saving good in the world as the fruit of Christ's redemption, before that latter day, is as it were by way of anticipation; as the light that precedes sunrise, and as the first fruits are gathered before the harvest," says Edwards. Sec 2 Cor. v. 1-4.

Ezekiel 28th ch. I am inclined to regard this prophecy as relating to England, viewed especially in her connection with the church. "Because thine heart is lifted up, thou hast said, I am a God, I sit in the seat of God, in the midst of the seas." She is in the midst of the seas, and is the mistress of the seas. She boasts that the sun never sets upon her dominions. No nation ever attained to such a height of power and such a vastness of empire. She expects henceforth to rule the destinies of the world. By her navies, her commerce, her discoveries, her science, her literature &c., she confidently anticipates making her influence supreme in the world. Her heart is lifted up; God and Christ are not recognized as the author of her wonderful successes; but she ascribes them to her own genius and power. 3. "Behold thou art wiser than Daniel; there is no secret that they can hide from thee." And indeed she has wonderfully explored the arcana of nature. Her geological researches have been extraordinary because by means of them she hath discovered truths that were buried before the creation of Adam, and were never suspected till now. Chemical, astronomical discoveries &c. There never was more wisdom in any nation than is now in G. Britain. 4. With thy wisdom and with thine understanding thou hast gotten thee riches, gold and silver. The genius of England has been especially directed in the line of pecuniary advantage. It is eminently practical; and what shall I gain by it, is the question asked concerning every invention. Australian gold mines discoverd not accidentally, but scientifically predicted by Murcheson, and discovered by the intelligence of one who had learned in the Californian school. India too not held by force, but wisdom. 5. By thy great wisdom and by thy traffic hast thou increased thy riches and thine heart is lifted up. She has been called a nation of shopkeepers. Her merchants are her princes. The house of Commons is little else than a Chamber of Commerce. 12 Thou sealest up the sum, full of wisdom and perfect in beauty. Greece and Rome exhibited a high degree of national greatness, anh a high development of the intellectual nature of man, but it remained to be seen what a nation could become that possessed in addition to all natural advantages, and the signal favor of the providence of God, the word of God, and the preaching of the pure gospel. And England seals up the sum. It is impossible under the present system of things that there should be any thing grander, more puissant, more imposing every way in the matter of national development. The 13th verse views her in her relations to the church. The sardius, topaz, diamond &c., represent the different denominations of true Christians in Great Britain. England might be called Eden, the garden of God because of the wonderful spiritual and evangelical advantages bestowed on her "Tabrets and pipes" is a faulty translation, sockets or beds for the reception of gems are meant. There appears to be a reference to the breastplate of the High priest mentioned in Ex. 28. 17 and 25. The third row in the breastplate is left out. Gold is abundantly mentioned in that description. "Prepared in the day that thou wast created." The whole History of Great Britain reveals the providence of God arranging things from the beginning for the reception and fostering of the church. The piety of England becomes a means of glorification to Englaud, because of the energy and enterprise of the church. 14. The "anointed cherub that covereth, and I have set thee so." God has aggrandized Gt. Britain with a special view to the extension of the church through the world, and has made use of her supremacy, her genius, her industry, to facilitate the introduction of the gospel into many countries. 16 shows that that very commercial spirit which was the means of making her great and glorious, shall also prove the cause of corruptions and iniquities that will bring upon her the judgment of God. She shall cease to be the protectress of the church, in any sense. God will choose the instruments for the world's conversion some where else. 7th I will bring strangers upon thee.

WHEN God would set fast a beautiful thought, He, plants it in a tree. When he would put it afloat, He fashions it into a fish. When He would have it glide through the air, He moulds it into a bird.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

LANOLI CAMP MEETING ASSOCIATION.

To the Editor of the Bombay Guardian.

DEAR SIR,—As will have been seen from my acknowledgments in your paper the total amount of Subscriptions received up to date towards the Lanoli C. M. Association is less than Rupees two hundred, and there are only three more months left to collect the remaining five or six hundred Rupees we will need to meet the expenses of the next meeting.

Is this experiment to fall through for want of hearty support on the part of our good people? Have all our Pastors at the various points pressed the matter upon the attention of their members? To have to raise a subscription on the spot when the meetings are in progress is not the most desirable method to follow; since appeals for funds just at that time, while they have hitherto always been most generously responded to, have a tendency to divert the attention from higher interests. And until the needed money is given or promised there is a weight of responsibility borne by the leaders of the Camp meeting which must cripple their usefulness, and from which they ought to be relieved.

There may be some who do not expect to go to the next camp meeting, but we hope they will not withhold their assistance on that account. If all who have helped us in past years will do so now, whether they expect to be at the camp or not, our hopes will be quite realized. And again we must ask for the cordial Co-operation and earnest prayers of all our friends at Bombay, Poona, Lanoli Igatpuri, Bhosawal, Nagpore, Burhanpore, Hurda, Kundwah, Secunderabad, Chaderghat &c Why not work for and expect the next gatheing in the Lanoli woods to be the best of all ever held?

REMIT PROMPTLY.

Subscriptions are Rs. 6 for adults and Rs. 3 for children, native Christians, and members of same household, Donations and prayers to any extent. Life membership Rs. 100.

Yours truly,
J. N. HAWKINS,
Secretary and Treasurer.

Bombay, 20th December 1883.

DEAR EDITOR,—In the Bombay Guardian of the 8th inst, you give the views of Sir James Hannen on "Divorce" in which it is said that he disapproves of the law in some of the States which forbids a guilty party in a suit of divorce to marry again during the life time of the injured party, after divorce has been obtained, and that he would permit the guilty party to marry again, otherwise worse immorality might result.

In Matthew V. 32 Christ says whosoever shall marry her that is divorced *Committeth adultery*. Now suppose a man married a woman whom he knew to be divorced, the law permitting him to do so, and some years afterwards his eyes were to alight on the above passage of Scripture, would he be guilty of adultery either in having married her or in continuing to remain with her as her husband, and thereby be nnder the wrath of God; and if so would the right course be to separate from her though happiness and children had been the results of their marriage? It would seem hard for a guilty party who had been divorced to be forever afterwards debarred from marrying again—this would be a greater punishment than many could bear; but what is the plain teaching of Scripture on this subject from the passage above quoted, letting alone results, circumstances, the custom or law of the land?

Yours faithfully,
TRUTH.

Dear Sir,—On Saturday last the 15th inst. the children and friends of the Mazagon Methodist School had their annual picnic to Trombay. Started from Mazagon Bunder at half past five in the morning and arrived at Trombay at half past seven. After some slight delay on account of the tide being very low, all landed safely. Instead of putting up in the Bungalow which we have had on former occasions, we climbed up the hill and rested under a cluster of trees when we had breakfast at half past nine. Aftet breakfast we rambled about till two o'clock when dinner was served and tea at five in the evening. To all these meals ample justice was done both by the children and their friends, who all acknowledged this the best picnic they ever enjoyed. The whole day was most pleasantly spent.

Dr. Stone in the evening addressed the children impressing on their gentle hearts the fact that there was one listening to their singing, even the King of Kings and that they should therefore sing well and with cheerful hearts. After prayer move was made to the Bunder but the tide having run very low we had to wait for a couple of hours and the air all round resounded with singing and prayers for these two hours. We had again a pleasant trip back to Mazagon where we arrived at 12 midnight, praising God and thanking Him for all the blessings we enjoyed.

I am &c.
Joseph Head.

NOTICES.

Bombay Young Men's Christian Association Rooms.

Lecture by Revd. J. Fordyce, of Simla, next Monday 24th instant, 8-15 p. m.—Subject "A Regal Spirit or true Self Government."

Monthly union Prayer Meeting to be conducted by Revd. Dr. Stone next Friday, 28th instant, 8-15 p. m.

Lecture by Revd. Buchanan Blake, M. A., B. D., Friday 4th January 1884, 8-15 p. m. Subject, "The Summum bonum or man's highest good."

Members of the association are earnestly requested to attend and to bring their friends (including ladies).

Lanoli Camp Meeting Association.

Acknowledgments by Secretary. 'Total reported 17th October 1883, Rs. 146. Since received:—From Poona. Mr. C. Rs. 5; Mr. B. Rs. 5; Mr. W. C. Rs. 3-8; Mr. C. S. Re. 1; Mr. M. Rs. 6; Mrs. S. Rs. 3-8; Mrs. K. H. Rs. 2.

From Bhosawul. Mr. N. B. Rs. 3; Mrs. N. B. Rs. 3; Mr. W. G. Rs. 3; Master C. G. An. 12; Master E. G. An. 12; Miss E. W. Rs. 1-8; Rev. F. M. Re. 1; Mr. S. Rs. 2-8.

From Sohagpore. Mr. and Mrs. P. G. Rs. 12; Grand Total to 20th December Rs. 199-8.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 a. m. and 6 p. m.

M. E. Church Services. Bombay.

Sunday. Grant Road, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10 30 a. m. Marathi, 3 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng 11 a. m and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

There will be (D. V.) a service for children in the Grant Road Church, on Christmas day, at 8-30 a. m.—At 11 a. m. a service in the vernacular for Native Christians.

Received for Gospel Hall, Picket Road, from T. B. C. Rs. 10.

Epitome of News.

Saturday, December 15.

—*Christian*: Mrs. Amanda Smith is still labouring in Grand Bassa, Liberia. In a letter just received from her by Miss Mason, Kilburn, she says: "You will see that I have not yet gone to Cape Town. I do not know when the Lord will bid me go from here, where there is so much to do, and I have had to go slowly, on account of the rainy weather and my own personal weakness. But for more than two months I have had no chill and no fever, although I have had a severe cold that lasted four weeks. The Lord Himself saved me from fever. Glory to His name!"

Another High Church preferment is announced, Dr. Cowie, Dean of Manchester, well known to be of Ritualistic tendencies, having been appointed to the Deanery of Exeter. The way in which the chief seats in the Anglican Synagogue are being filled by men of High Church proclivities certainly affords cause for grave anxiety, all the more so that Romish influence is so manifestly increasing amongst us. There is growing and urgent necessity for zealous and watchful effort on the part of spiritually enlightened Protestants, to uphold the interests of plain Gospel truth, as opposed to formalism and ceremonial observance.

—*Same*: The total profits of industrial life are more than sufficient to make comfortable all the workers, but the distribution is at fault. As now in action, labour, savings, and credit are the elements of trading; the two first being a natural, and the last a State-upheld arrangement. Combine the two former in an industrious man, with free play, and progress on the road to success is made, but early in the journey credit strikes in and puts tenfold steam power into the hands of the man of much savings (or capital), and a brake power on the man with little, which often shunts him into the horrors of "Outcast London." Workmen in co-operation and alone are driven back by this wretched arrangement of State support of credit, which, while adding to the riches of the well-to-do, presses down the wages of those having nothing, until shirts have to be made at 9d. per dozen, and body and soul can hardly be kept together, much less an appliance for decency procured. Attention to religion in such circumstances can heardly be looked for.

The Christian Church must combine to get eredit laws wholly, and not partially repealed, and itself set the example of "owing no man any thing," which is the root of the evil.—E. S. Cooper.

—*Independent*: Census of Churches in the United States:

	Church.	*Ministers.*	*Communicants.*
Adventists	1.344	775	91,769
Baptists	37.156	26,545	3,336.553
Congregationalists...	3,936	8,723	387,619
Friends	392	200	96,000
German Ev. Ch	550	430	80,000
Lutherans	6,130	3,429	785,987
Methodists	41,271	24,485	3,943,875
Mennonites	500	450	80,000
Moravians	84	70	9,928
New Jerusalem	87	92	3,994
Presbyterians	11,783	8,834	966,437
Protestant Episcopal	3,109	3,664	351,699
Reformed	1,942	1,320	243,825
Roman Catholic	6,241	6,546	6,832,954
Schwendfeldians ...	...	...	...
Unitarians	362	434	20,000
Universalists	719	713	36,238
Total in the United States...	115,610	81,717	17,267,878

—*N. Y. Evangelist*: A person signing himself "Owe no man anything: Rom. xiii. 8," contributes the first instalment to the conscience fund of the Williamsburg Gas Company, accompanied by the following letter: *Gentlemen*: When I was a small boy I used, for the fun of it, to break the glass in your street lamps. I should have known better, and I suppose I did, but anyhow I broke them. I have since been converted to the religion of Jesus Christ, the Son of God, and His Spirit tells me to pay for those panes of glass. So I most cheerfully send you $5, which I think will cover everything." It is a good thing, doubtless, for gas companies to have a conscience fund; it would be better if they would contribute to the conscience funds of the citizens.

—Private Frederick Murray, of the 2nd Lincolnshire Regiment committed suicide at Sitapore on Saturday (December 8th), blowing out his brains, after receiving a letter from home.

—News reached India, some months ago, of the arrival of two French travellers in Merv. From an article published in the Paris *Journal des Débats*, it would seem that Baron Mechin and the Compte de Mailly have perfomed a very remarkable journey, They started from Pekin three years ago, and journeyed overland through Manchuria to Vladivostock. From Vladivostock they went through Siberia to Irkutsk, and from Irkutsk through Semipalatinsk to Tashkend. Here the Governor-General of Russian Turkestan gave them an introduction to one of the Merv Khans; and they reached Merv safely. Later they turned up at Meshed in safety, whence they travelled to Teheran and on to Russia, reaching St. Petersburg on the 4th of last month.

Monday, December 17.

—The Rast-Goftar says that men employed in the G. I. P. R. Goods Department are made to work from 7 o'clock in the morning to 9 or 10 o'clock in the night. It is high time that the public voice should be raised against this evil.

—The Revd. Mr. Hastie, in the course of his speech, in acknowledging the address presented to him by the students of the General Assembly's Institution at Calcutta on the 8th inst., said.

It may have been surprising to many of you, knowing what you do of my habits and tendencies, that I have remained entirely silent amid all the outpourings of vituperation and misrepresentation, of malice and falsehood, that have swept past me, like a filthy torrent, since the close of the trial. But do not misunderstand my position or my intentions. I have been silent only under the constraint of wise friends, and because the honour of the legal relations demanded it at my hands. But I have pledged my word to the Church of Scotland that I shall yet publicly vindicate myself from all this vile aspersion and abuse, and you who know me, know what that means, and that it will be done.

—Dr. Peter Peterson has been re-elected Registrar of the University.

Tuesday, December 18,

—*Times of India*: At the Kalbadavie Road yesterday a nautch party was given by Mr. Chutterbhooj Morarjee, the landing agent to Messrs. Ralli Brothers, in honour of the marriage of his son. There was a grand display of gas moons set in various designs, and a *marquee*, which was erected in the compound of the building where the auspicious event was being celebrated, was gorgeously decorated with chandeliers. Some hundreds of invitations had been issued, amongst those present yesterday being a large number of European

ladies and gentlemen, and officers in the garrison. The party broke up at a late hour after a distribution of bouquets, *utter* and *pan supari*.

—*Deccen Herald:* A Mogul in the service of H. H. Aga Ali Shah accidentally shot a cultivator, on Saturday last, in a village near Patus. The victim has since died and the Mogul is under arrest.

—A mad dog was killed in Parell on Friday after having bitten several persons.

—*Punch* : The *Times*, of November 14, in a curiously ill-tempered and illogical leader, laid it down as an axiom that " Men of sense make up their minds on these subjects (*i.e.*, religious doubts) at an early age, and it is only rather poor and narrow-brained persons who are troubled at thirty with any questions about the form of religion they have lived under." It has propably occurred to many persons that the selection of the age of thirty was singularly unfortunate, and though *prima facie*, intended as " a nasty one " for Lord Ripon, was indirectly a rather severe commentary on the doings of Dr. Martin Luther, who certainly did trouble himself considerably " on these subjects " from thirty to thirty-seven, and hadn't quite done with them at forty. The names of Gavazzi, Blanco White, and some others will recall themselves to the memory of those who see that " Sauce for the Goose," &c.

—*Indian Witness*: If the presence of the Royal prince in Calcutta had been signalized by a feast or a distribution of cloth to the poor on a gigantic scale, it would not have cost more than the fireworks in either money, time, or trouble, it would have attracted at least as much notice, and it would have been appreciated by the Native population with a keenness scarcely felt by the Europeans.

—The *Christian College Magazine* for the current month *says*:

" We were rather surprised to find, in a recent list *in the Fort St. George Gazette*, of the books published in Madras, that a work on astrology entitled Kalamrutam was classed under the heading 'natural science': we suppose a book on spiritualism, would be entered under the same title, and certainly if the one —a collection of superstitions—can claim the title, the other,—a collection of tricks and deceptions—may equally well claim it."

—Sir Wilfrid Lawson at the United Kingdom Alliance meeting : The Government were now converted to local option, to a declaration that it was wrong for any licensing authority to force drink shops on a community which did not want them. While our Government was a representative one they ought to carry out the wishes of the people in the matter. Now that the Government had adopted the principle of the Alliance it was time to impress upon them the importance of dealing practically with the question. The Government could not go on living on promises and passing resolutions. If they did so they would soon be regarded as resembling certain gentlemen of the Stock Exchange, of whom it was said that the first year they lived on faith, the second hope, and the third charity. Another immense step forward had been taken. It had now been shown that the magistrates have the power to veto the issue of any licences at all for the sale of drink. And if the magisterial veto already existed it must be right and proper that the popular veto should exist also. If Mr. Bright with his transcendant ability, could not find a new argument against Local Option and the Permissive Bill, there surely must be very little to say against it. If licensing was intended to promote order and morality it ought to be in the hands of the best men, and he should like to know whether they could find better men than the bishops. If the people were to be trusted with choosing a member of Parliament, they must surely be qualified to choose whether they would have public-houses or not. The way to mske the Government move was to tell them that the obstruction on their part must cease. Something must surely be done when the British Parliament could devote its time to redressing wrongs of Armenians, Montenegrins, and Egyptians, and could not deal with the great mass of pauperism which surged and swelled at home.

—*Lahore Church Gazette*: If English ladies were only acquainted with the filthy legends which attach to the history of the Hindu deities, whose ugly idols are engraven on the Swami necklaces, we feel sure they would not allow them a place in the decoration of their person. For Durga and Devi, and Vishnu, and Kali have no moral right to find a place on the neck or arm of a pure-minded English lady.

—*Iadian Messenger* : A smart and intelligent looking Hindu widow girl of eighteen, descended from a respectable family, lately escaped from the protection of her brothers and took shelter in a Brahmo family, with whom she had been previously acquainted. In the Brahmo Samaj, she justly hoped to enjoy light and liberty, and to find a society for which her educated instincts were so eagerly longing. But the brothers of this lady, all of them, educated men, and not devoid of affection for their sister, soon tracked her out in her new abode and by persuasion and entreaty and also by playing on her natural affection, induced her to return. God take care of this unfortunate girl, is all that we can say : for without meaning any reflection on her brothers we are almost sure, that unless her social surroundings be largely widened to suit her new cravings, and unless a wise policy of freedom and loving care be pursued, in her case, worse consequences might follow.

—*Bo. Cath. Examiner* : The Pope never did ban the Parnell subscription and his letter was not written to forbid *all the faithful* to subscribe. His Holiness simply ordered the *clergy* to abstain from identifying themselves with the Land League.

—Same: " It appears that in the Protestant Church in Wittemberg in which lie the remains of Luther there were on the celebration day of the centenary only four men and eighteen women. In Berlin the Protestant places of worship are usually empty of a Sunday while the Catholic Churches are unable to hold the crowds of the faithful that flock to them. So much for Luther !"

In this case our contemporary ought not to feel so sore about the honours paid to Luther.

Wednesday, December 19.

—*Christian*, Nov. 29 : If only men of wealth could be brought to consider the responsibility involved in the possession of enormous revenues, while works of love and mercy are at a standstill for lack of funds, we might soon see an advance of needed reforms. It seems a fearful fact to contemplate, that while multitudes are perishing for lack of food, and through having to exist in habitations unfit for human occupation, rich men in our city are spending, as in one case, we hear of, £20,000 on a stable, and in another £5000 on a billiard-room. Wealth is a great privilege, if rightly used, but the selfish misuse of it, to the forgetfulness of the poor and needy, is a crime, and forms a glaring breach of both tables of the moral law.

Rev. R. Dawson, Secretary of the London City mission, in a letter sent to the *Nonconformist and Independent*, observes that there is a bright side as well as a dark one to the subject of " Outcast London." He very justly points to Ratcliff-highway and some districts of Shoreditch and the Borough, where Christian work has been long and vigorously carried on, and asks us to compare them with what they were twenty-five years ago. A volume, as he says, might be written, full of facts giving blessed proof of what the Gospel, faithfully and practically proclaimed, can, and has, effected in the most destitute homes of want, and even in the vilest dens of infamy. It is well to bear in mind that the case, sad as it is, is by no means hopeless, or beyond Gospel remedy.

—The following table of the European High, Schools of Bombay, in the recent examinations is from the *Times of India* :—

	Matriculation Standard		Stan. VI. to VIII.	Stan. I, to V.
	No. sent up.	No passed.	Percentage of passed under all heads.	
John Connon High School.....	0	0	38	54
Cathedral High School.....	6	5	21	62
Convent School, Fort.....	0	0	0	26
Convent School, Mazagon.....	0	0	5	19
Scotish High School, Byculla...	4	2	39	67
St. Xavier's School, Esplanade	0	0	42	39
Bombay Education Society's School, Byculla	0	0	83	81
St. Mary's Institution, Bombay	26	21	42	69
Scottish Orphanage, Mahim.....	0	0	64	51
St. Peter's Girl's School, Mazagon.	1	1	75	80

— The *Times of India* thinks there is every probability of a war between Nepaul and Thibet.

—The Rev. the Earl of Buckinghamshire completed his ninetieth year on All Saints' Day. He is now the oldest peer; but the Earl of Stradbroke and Viscount Eversely are only three months younger. It is very remarkble, says a Church paper, that the son and heir of Lord Stradbroke attains his majority only in the present month. Besides Lord Buckinghamshire, eight peers are in holy orders—namely, the Marquis of Donegal (Dean of Rophoe), the Earl of Delawar, the Earls of Carlisle and Stamford, Lord Plunket (Bishop of Meath), and Lords Saye and Sele, Scarsdale, and Hawke.

—*Record*, Nov. 30 ; Paris : To-night we have at the Oratoire a touching ceremony—the farewell of two young Christians, Messrs. Jacquex and Morin, who start in a few days for our Senegalian field of mission. They go to take the place of a young missionary couple, who, after a year's ministration, were carried off with their babe by the yellow fever. M. Morin, who is a qualified doctor, will have a double function in caring for the souls and the bodies. To-morrow night M. McAll will inaugurate his thirty-fourth meeting-room in Paris, the eighty-first in France. Two weeks ago, devoted ladies, both American and French, opened a pleasant suite of rooms near the Louvre, to receive shopgirls. Lessons on different subjects, intruction in languages, interesting lectures, sympathy, a ray of home life, warmth, light, a cup of tea or coffee, and, above all, moral and Christian influences, —all these will be found at 8, Rue Jean Jacques Rousseau. For this we are mainly indebted to Miss Atterbury, of New York, niece of the lamented Mr. Dodge.

Thursday, December 20.

—*Times of India* :—Amongst the passengers by yesterday's mail were Professor Monier Williams and Mrs. Williams, Pandit Krishnavarma, Sir Douglas Forsyth, Mr. W. Forsyth, Q. C., Sir Charles Sargent, and Mr. Justice Kemball.

—*Bombay Gazette* :—While France has her hands full in Tongking, and while, if the *Spectator's* forecast be right, she is about to have her hands much more occupied in Tunis and Algeria owing to the Mahdi's victory, she is not not quite idle in Madagascar. A town on the north coast of the island has been bombarded; property has been destroyed to a large extent; and five unlucky British subjects, who seem always to come in for their share of hard knocks going, are reported among the killed. From another source comes the announcement that the Hovas are strengthening their strategic points on the east and west

coast, and that Antananarive is rapidly reaching the Hova idea of impregnability, which doubtless differs from that of the French gunners. If, however, the invaders push on into the interior they will be likely to meet with a fair show of resistance.

—*Overland Mail, Nov.* 30:—The German Crown Prince has been received most enthusiastically in Madrid.

Speaking at Manchester, on Nov. 27, Lord Hartington expressed his belief that, if Parliament properly husbanded its time, both the extension of the suffrage and the government of London might be dealt with next Session,

A meeting was held at the Mansion House, on Nov. 27, to consider the condition of the native tribes bordering on the Transvaal. Lord Shaftesbury and Mr. W. E. Forster were present.

—A traveller can now go from New York to San Francisco with but a slight change of cars, instead of two or three, as formerly. Through cars are run to S. Louis, where a transfer is made to sleeping cars, which go the rest of the way by the St. Louis and San Francisco route over the Atchison and Southern Pacific route, a total run of 2210 miles, the longest made by any cars in the world.

—Mr. F. H. King, State Geologist, estimates the bird population of Wisconsin at sixty-six per square mile, or 3,565,000 for the State. Each bird is assumed to eat 50 insects a day, or 6000 for the Summer. Hence all the birds will consume 21,384,000,000 insects a year. "Add to this amount the work which these birds do in their Southern homes and we have a low estimate of the influence they exert over insect life."

Friday, December 21.

—Deaths last Week 421.

—A number of Parsee priests are being prosecuted for creating a disturbance in a Parsee fire temple in Bombay. They attempted to eject two priests as they were about to enter on this office of feeding the sacred fire with sandal wood.

—*Times of India*: We observe that there is a growing tendency to speak of her Majesty as the Empress instead of the Queen-Empress. The new practice has high sanction, for our readers may have noticed that the Duke of Connaught, in one of his Bombay speeches, spoke of the Sovereign as "The Empress." Now we see that the imperial designation has been adopted by the Judges of her Majesty's High Court, who in an official document published in yesterday's *Government Gazette* speak of the "subjects of *the Empress*." Those good people who were opposed to the assumption by her Majesty of the title of Empress of India will be shocked when they hear that the title of Queen is being gradually dropped altogether even by the Judges of our High Courts.

—The first section of the Bengal and North-Western Railway—the section from Gorucknore to Bahraich, a distance of about 80 miles—will be ready for opening by the 1st of March next.

—Friday, the 4th of January, is the day fixed for the further consideration of the Ilbert Bill in the Viceroy's Council. After a debate, the bill will be submitted to the care of a select committee.

—One of the last items of news from China is that "owing to the deplorable condition of the money market, several China bankers have committed suicide by taking opium."

—*Times of India*: The last mail brought the news of the death of Surgeon-General Francis George Joynt of the Bombay Medical Service. The deceased officer entered the service on the 15th August, 1851, as Assistant Surgeon; and was promoted to Surgeon in June 1864, and to Surgeon-Major in August 1871. In the latter year, after filling various appointments in the Presidency, he was attached to the European General Hospital in Bombay, and enjoyed a lucrative practice. In September, 1877, Dr. Joynt was appointed Deputy Surgeon-General, Sind Division; and in April, 1879, he proceeded to England on medical certificate, and subsequently retired from the service, with honorary rank of Surgeon-General. His death took place on the 24th ultimo at Teigumouth, Devon.

—Madras has been laying the foundation stone of its new Town-Hall.

—The results of the Matriculation Examination will be declared to-morrow, Saturday.

—At the Annual Meeting of the Bombay Chamber of Commerce, Mr. Forbes Adam said: Native gentlemen who have qualified themselves by home examinations, and worked up through various grades till they have become sessions judges and district magistrates, may safely be accorded full powers. There is no danger of going further for a long time to come. But we must always bear in mind that Lord Ripon took no new departure. He wanted to go too far and recklessly fast, but the path he was on was long ago opened up. When with the approval of all right-thinking men Government spread education among the natives, and thereby sowed the seeds of new ideas and new aspirations; when natives were first admitted to competitive Civil Service examinations, we entered on a road that all independent-minded disinterested men must agree we are in justice bound to continue to travel over, and that we may travel over without misgiving and without apprehension. Slowly of course—the more slowly the better for the true interests of the country—but forward we must go; and it will be well for all of us, whether known or unknown, influential or humble, so to live each our lives that more and more over the length and breadth of the land good understanding and mutual appreciation may grow apace, and prepare the way for the next step, when it comes, as at some distant time it inevitably must. We may then look forward with confidence and hope to the days when natives and Europeans will work side by side in administering the affairs of a happy, loyal, prosperous, and contented land destined to remain through the centuries before us the most splendid and glorious dependency of the British Crown.

—*Pioneer*: Ghazeeism at Allahabad.—On Sunday, in the Native City, an Afghan attempted the life of Nicholi Verggiano in the street, stabbing him in three places. Fortunately none of the wounds were of a fatal character, and Verggiano, though still in hospital, is reported to be out of danger. The Afghan on being arrested on the spot, offered no resistance. He is said to have been bent on taking the life of a sahib, and Verggiano happened to be first white man he encountered.

Selections.

MATHEW ARNOLD IN AMERICA.

It must be confessed that Mr. Arnold's lecture failed to realize American expectations. His subject was "Numbers." The title was enigmatical and excited curiosity. It was a long discourse on the relative value and importance of the many and the few in modern civilization. There is a strong tendency to exaggerate the power of numbers, regardless of other considerations. Statistics play a mighty part in these days. John Bright is fond of telling how many acres of land we have, how much corn and wheat we raise, and how our population has increased, and how many millions we shall presently become. But Mr. Arnold was not satisfied with that view. He distrusted majorities, for they are usually wrong. Plato compares them to wild beasts. They originate nothing helpful, hopeful, or grand. They depend for enlightenment on the few. And he quoted freely from the Bible, particularly from Isaiah, to show that "without vision the people perish." It is the few who have eternal righteousness, and are capable of truth and virtue and inspiration and self-sacrifice, that are charged with directing the many, and shaping the future to beneficent issues. The hope of our communities is this small "remnant" who love righteousness. The philosophers and prophets, not the people, are those who save society. While our modern politicians are talking noisily and plausibly about the British Constitution and American institutions and the civilizing influence of France, things which nobody understands or can explain, the men of real knowledge and insight are leading the way to better things as fast as the mob will let them. The ruthless, dominating majority is always thwarting the best impulses and smothering the inspirations of the few. How will the conflict end? Mr. Arnold could not say. He had faith in culture and righteousness. Still he could hardly see daylight, and expressed no faith in the saving power of a God whose care is over all His works.

So much for Mr Arnold. If this is the best message the most cultured intellect of England can bring to America in these days, it is quite needless to look for help in that quarter. Mr. Arnold has borrowed his idea of majorities from the ignorant peoples of the Old World, from his studies of antiquity, from his profound acquaintance with Greek literature and philosophy, which were produced in a petty State, most of whose people were slaves. He has yet to learn how freedom and education improve and elevate the common people. The line he draws between the few and the many has no palpable existence in a society where all are equal before the law, and have the elements of an education. These old diatribes against the masses of men, are an impertinence here, to indulge in them is something worse than an anachronism.

The strange thing about Mr. Arnold's lecture was its want of adaptation to the conditions which exist here. Besides, there was nothing new in its substance. Mr. Carlyle said the same thing in a far more emphatic and incisive way in his lectures on "Heroes and Hero-worship," and spent the rest of his days in making paraphrases and illustrations of the idea. The few are raised up to lead the many. The king is born. The hero is not made of common stuff, but has in him heroic qualities of mind. The poet sings out of a soul full of music, which other men know nothing of. There is no democracy in the divine plan of the universe. The masses were meant to be followers of the divinely-endowed leaders of the race. But Mr. Carlyle forgot to say that the divinely-endowed leader was not necessarily born in the palace of a king or the environs of a court. He was quite as likely to be born in a small planter's home, like Washington; in the floorless cabin of a thriftless frontiersman, like Lincoln; in an impoverished household, like Cromwell; in a shepherd's hut, like Moses, who had to be hid in the rushes of the river to save his life for a leadership which stretched onward for thousand of years into the future. All that Mr. Carlyle says is true, and a great deal more is true which he does not say. How is the born-king to be found? Who shall put men in the places to which they are destined by their endowments? The answer made by the founders of tha Republic, is that in the long run the majority of an intelligent and educated people will recognize governing talent and character, and entrust public affairs to men fitted for their management. Give a people freedom and education and suffrage, and in the long run they will find the statesmen, the generals, the judges, the governors, and presidents, who are fit to exercise authority. It is ninety-five years since this experiment was inaugurated here by the election of Washington to the Presidency. Has any other nation on the globe been better governed, more honestly and humanely, and to better issues, than the United States during this

period? The condition of America to-day answers that question

Mr. Arnold is so evidently talking of a condition of things he does not understand, that his word has an almost ludicrous inapplicability to the situation. What are the public schools of this country, with thousands of private schools maintained voluntarily by the people, doing but to increase the ability of the great mass of the people to recognize governing and guiding talents, and place them where they will be most useful? What are four hundred colleges and two thousand academies which almost deserve to be called colleges, for both sexes, doing here but to increase the number of that "remnant" to which he attributes all saving grace? Surely such a leaven should leaven the whole lump in time What are our cheap papers and books, our free libraries, our lectures on all healthful subjects, doing for the people but to instruct them in all saving knowledge, and increase their capacity to govern themselves and help govern the State? Mr. Arnold seems to imagine that American society is a dead level of common life, with utterly commonplace character, everybody claiming to be the equal of everybody else, and this tyrannical mass, by its tremendous dynamic force, crushing out all superiority, and making greatness impossible. A greater blunder could hardly be made. The only equality any intelligent American believes in is that of rights before the law—the rights of citizenship, the rights of manhood. All else is inequality; and the greater the freedom and the education, the greater the inequality. And everywhere it is felt that superiority of any kind imposes the obligation to help others. In no country in the world is the duty to use gifts of all kinds for the benefit of the people, more obligatory than here. Christian teaching has done so much, and is doing more. (*N. Y. Evangelist.*)

SOME UNSOLVED PROBLEMS IN GEOLOGY.

From the address of Dr. J. W. Dawson before the American Association at Minneapolis:

"We are now prepared to say that the struggle for existence, however plausible as a theory, when put before us in connection with the productiveness of animals, and the few survivors of their multitudinous progeny, has not been the determining cause of the introduction of new species. The periods of rapid introduction of new forms of marine life were not periods of struggle, but of expansion—those periods in which the submergence of continents afforded new and large space for their extension and comfortable subsistence. In like manner it was continental emergence that afforded the opportunity for the introduction of land animals and plants. Further, in connection with this, it is now an established conclusion that the great aggressive faunas and floras of the continent have originated in the North, some of them within the Arctic Circle; and this in periods of exceptional warmth, when the perpetual summer sunshine of the Arctic regions co-existed with a warm temperature. The testimony of the rocks thus is, that not struggle, but expansion furnished the requisite conditions for new forms of life, and that the periods of struggle were characterized by depauperation and extinction.

"But we are sometimes told that organisms are merely mechanical, and that the discussions respecting their origin have no significance, any more than if they related to rocks and crystals, because they relate merely to the organism considered as a machine, and not to that which may be supposed to be more important, namely, the great determining power of mind and will. That this is a mere evasion, by which we really gain nothing, will appear from a characteristic extract of an article by an eminent biologist, in the new addition of the "Enoyclopedia Britannica"—a publication which I am sorry to say, instead of its proper *role* as a repertory of facts, has become a strong partisan, stating extreme and unproved speculations, as if they were conclusions of science. The statement referred to is as follows: A mass of lining protoplasm is simply a molecular machine of great complexity, the total results of the working of which, or its vital phenomena, depend on the one hand on its construction, and, on the other, on the energy supplied to it; and to speak of vitality as any thing but the name for a series of operations is as if one should talk of the horologity of a clock." It would, I think scarcely be possible to put into the same number of words a greater amount of unscientific assumption and unproved statement than in this sentence, Is "living protoplasm" different in any way from dead protoplasm, and, if so, what causes the difference? What is a "machine?" Can we conceive of a self-produced or uncaused machine, or one not intended to work out some definite results? The results of the machine in question are said to be "vital phenomena;" certainly most wonderful results,-and greater than those of any machine man has yet been able to construct! But why "vital?" If there is no such thing as life, surely they are mere physical results. Can mechanical causes produce other than physical effects? To Aristotle, life was the cause of form in organisms. Is not this quite as likely to be true as the converse proposition? If the vital phenomena depend on the "construction" of the machine; and the "energy supplied to it" whence the constructio; and whence this energy? The illustration of the clock does not help us to answer this question. The construction of the clock depends on its maker, and its energy is derived from the hand that winds it up. If we can think of a clock which no one has made and which no one winds—a clock constructed by chance, set in harmony with the universe by chance, wound up periodically by chance—we shall then have an idea parallel to that of an organism living, yet without any vital energy or creative law; but in such a case we should certainly have to assume some antecedent cause, whether we call it "horologity" or by some other name. Perhaps the term "evolution" would serve as well as any other, were it not that common sense teaches that nothing con be spontaneously evolved out of that in which it did not previously exist.

There is one other unsolved problem, in the study of life by the geologist, to which it is still necessary to advert. This is the inability of paleontology to fill up the gaps in the chain of being. In this respect we are constantly taunted with the imperfection of the record; but facts show that this is much more complete than is generally supposed. Over long periods of time and many lives of being, we are a nearly continuous chain; and if this does not show the tendency desired the fault is as likely to be in the theory as in the record. On the other hand, the abrupt and simultaneous appearance of new types in many specific and generic forms, over wide and separate areas at one and the same time, is too often repeated to be accidental. Hence paleontologists, in endeavoring to establish evolution, have been obliged to assume periods of exceptional activity in the introduction of species, alternating with others of stagnation—a doctrine differing very little from that of special creation as held by the older geologists.

The attempt has been made to account for these breaks by the assumption that the geological record relates only to periods of submergence, and gives no information as to those of elevation. This is manifestly untrue. In so far as marine life is concerned, the periods of submergence are those in which new forms abound for very obvious reasons already hinted. But the periods of new forms of land and freshwater life are those of elevation, and those have their own records and monuments, often very rich and ample; as, for example, the swamps of the carboniferous, the transition from the cretaceous, subsidence to the Laramie elevation, the tertiary lake basins of the West, the terraces and raised beaches of the pleistocene. Had I time to refer in detail to the breaks in the continuity of life, which cannot be explained by the imperfection of the record, I could show at least that nature, in this case, does advance *per saltum*—by leaps, rather than by a slow, continuous process. Many able reasoners, as Le Conte in this country, and Mivart and Collard in England, hold this view.

Here, as elsewhere, a vast amount of steady, conscientious work is required to enable us to solve the problems of the history of life. But, if so, the more the hope for the patient student and investigator. I know nothing more chilling to research, or unfavorable to progress, than the promulgation of a dogmatic decision that there is nothing to be learned but a merely fortuitous and uncaused succession, amenable to no law, and only to be covered, in order to hide its shapeless and uncertain proportions, by the mantle of bold and gratuitous hypothesis."

THE BIBLE AND THE MONUMENTS.*

BY WILLIAM HAYES WARD, D. D.

If there were heroes before Agamemnon, the world of Greece had lost all record of them. They were quite forgotten, or had been lifted into a pantheon of mythical demigods. If there were books before the Old Testament, they had been buried, lost, forgotten. With the exception of one or two of the later prophets, the Old Testament antedated all written history known at the beginning of the present century. Its assertions could be confirmed by no contemporary documents. For vast periods, and not for Israel alone, but for kingdoms and mighty empires which fell before Greece developed a written literature, it was the only record that could claim authority. What the Greeks knew of the history of Egypt and Assyria and Babylonia, they credulously gathered as they could, centuries after.

Standing thus alone, the Old Testament history was unconfirmed. There was nothing with which to confirm it except the muddled accounts of two or three blundering late Greek story-tellers, who were quite as likely to contradict as to tell the truth. The critics had it all their own way. They could deny what they pleased. They could say that this story was inherently improbable, that that was contradicted by Xenophon or Syncellus, and praise the Greek or disparage the Hebrew writers; and no positive and conclusive reply was possible.

But the last half-century has changed all this. Fifty years ago Egypt began to open the contemporaneous monuments of her kings. Thirty years ago the capitals of the Tigris and Euphrates valleys were discovered, and their language unlocked. Long historical inscriptions—a few from Egypt, but multitudes from Assyria—have been discovered, written in the life-time and by the direct orders of the kings whose deeds they record; contemporary annals, whose historical trustworthiness is beyond question, except as we must make allowance for that boastful temper which would change a defeat into a victory. Fifty years ago critics doubted if such a king as the Sargon, mentioned once in the Bible, ever lived Now we know the history of the whole dynasty of the Sargonidæ, and have Sargon's own full record of where his armies fought during each successive year of his reign. That record can be trusted. Sargon himself, or his own official historian, tells the story; and the same is true of the other Assyrian kings.

My object in this article is to give a few examples, showing how the monuments confirm Bible history. I purposely omit matters of cosmogony, and what comes before the his-

* From the *Sunday School Times.*

tory of nations, which, though abundantly illustrated by the mythic poetry of old Babylon, cannot, in the nature of the case, be historically confirmed. There is space to mention but a few out of scores of confirmations which would each bear a much fuller treatment than can be given them here.

It is not many years ago that it was stoutly objected that Moses could not have written a Book of the Law or the Ten Commandments, because writing was not then invented. But not only is it now abundantly proved that Egyptian hieroglyphic and Assyrian syllabic writing were familiarly known long before the time of Moses or even of Abraham; but within the past twenty years the history of Phenician writing used by the Hebrews has been carefully studied: and it is now the general conclusion of the best scholars that it originated during the time of the conquest of Egypt by the Shepherd Kings four or five centuries before Moses. The last student of the subject, Mr. Isaac Taylor, in a volume published the last half of the present year, thus sums up the result of long and careful investigation:

"The possible date of the origin of the alphabet is thus brought within definite limits. . . . The possible limits lie between the twenty-third and seventeenth centuries; and there seems to be no reason why we should not provisionally accept the approximate date which has been proposed by de Rouge and place it in or about the ninteenth century B. C." This objection is swept away.

It had seemed strange that, in the tenth chapter of Genesis, it should be represented in one verse that the people of Babylonia were descendants of Ham, through Nimrod; and in another, that they came from Shem, through Asshur. The inscriptions gathered into the British Museum now fully prove that two races occupied that country from a very early time; one pure Shemitic, and the other a darker, non-Shemitic race, older than the former, and having an entirely different language and physiognomy, being of what the Bible calls "the sons of Ham." This difficulty is fully met.

It seemed' a few years ago, an almost incredible story told in Genesis of the campaign of the four kings of Elam and Babylonia, Chedorlaomer, Arioch, Amraphel, and Tidal, against the five kings of Sodom and the plain The monuments confirm the story wonderfully. They tell us that at just this time there had been an Elamite (or Median) conquest of Babylonia; they tell us that Laomer was the name of an Elamite god, so that Chedorlaomer means worshiper of Laomer; and we find an account of this very Arioch mentioned on the monuments as king of Elassar, and we learn that his father's name was Chedormabug, and his grandfather's was Simtisilhak. And we further learn that even earlier than this there had been Babylonian expeditions to the shores of the Mediterranean Sea. Every difficulty is completely removed and confirmation supplied.

Abrahm, we are told in the Scriptures, came from Ur of the Chaldees. Such a town had become utterly lost, except in this biblical mention of it, and a pious tradition had put it in an impossible place. The present generation has rediscovered it and read its record on the monuments. We find it was the second capital of Babylonia, and was distinguished for the worship of the Moon-god. The names could be mentioned of half a dozen of its kings, one of whom was Chedormabug, father of the Arioch of the Bible. Two seals, worn by gentlemen of Ur before the time of Abrahm and bearing the names of the two first kings, are in the British Museum. The Bible geography is proved no fiction.

Passing now, with the course of the Hebrew history, from Mesopotamia to Egypt, in the time of the Oppression, we find on the Egyptian monuments no record of Bible miracles; that was not to be expected: kings do not report their disasters. But the whole color of the Genesis story agrees admirably with that of Egypt at this time, and Egyptisan scholars speak of it with wonder. We find pictures and accouuts of slaves with Hebrew features, and working at brick-making as the Hebrews worked. We know just who was the king of the Oppression, this great Rameses II, whose body was found last year, and is now shown to the traveler in the Bulak Museum. Only lately has any systematic exploration been made in the region where the Hebrews lived. During the present year an expedition was sent from England to search for records of this region; and the first thing done was to discover Pithom, one of the two store cities which the Bible tells us the children of Israel built. The city was previously unknown, but it was found bearing the name of Pithom on an inscription; and the chief buildings were great brick storehouses, without windows or doors, in which grain was to be preserved for use in war or famine. But the Egyptians had no historical talent. They have left us much to illustrate habits and customs, and only clues to their history. Their annals fail us; but their pictures and stories and pious books are full of helps and of illustrations bearing on the Bible accouuts of the land and people of the Nile.

(To be Continued.)

Miscellany.

—*The Madras Monthly Magazine* on the Germ Theories of the Present Age: In the diagnosis of certain internal diseases a great want has all along been felt for some confirming facts and observations other than those obtained by percussion, auscultation, watching symptoms &c. The study of microscopic observations, which has only lately been introduced in clinical medicine, supplies this want to a great measure. Nothing more decidedly and unalterably fixes the diagnosis of diseases than the discovery of bacilli under the microscope which at once gives a clue to the root and the nature of the disease. We have much interesting information already at hand about the bacilli of consumption. This bacilli when seen under the microscope is a small rod-shaped white worm about 1/40th of an inch in diameter; it is capable of giving out living spores which float in the air and if breathed in, settles in the least active part of the lungs—the apicse, where if they are not seized, dissolved and digested by the highly vital lung tissues of a strong healthy person, they settle propagate and feed on the tissues and finally cause their destruction. Thus we find, that all persons, who breathe in the spores are not attacked by the disease; only those whose constitution is enfeebled, whose vitality is low and whose lungs being weakened have a sort of a predisposition for it. In this case the vitality of the germ proves stronger than that of the tissues and gains the mastery over it. A person with these bacilli in his lungs breathes out with each breath a number of spores and gives out with each expectoration a quantity of parent worms; each of these worms in its turn is capable of giving out innumerable spores and poisoning the atmosphere of a whole room. Consumption is thus proved to be infectious. This disease was for a long time thought by the English Physicians to be non-infectious. People slept in the same room, associated with the patient freely and as a consequence the disease spread rapidly attacking the weakly ones of the house and even some of the outsiders. But the Continental Physicians have always considered this disease to be very infections; in some parts of Italy the people went so far as to think it almost as infectious as cholera; the room which the person occupied being fumigated and whitewashed, the clothes burnt and the furniture thrown out in the sun.

The germ theory has also brought to light some important facts connected with malarial fever, so common in India. It has been long known that malarial fever finds its home near marshy places, drying river beds and wet damp newly turned soil. The old theory was that a marsh miasma or an effiuvium from decomposing vegetable matter or from certain soils impregnated with moisture, rose from these places, hung over and clung to the soil, and proved injurious to the human beings around; and also that persons once attacked with malaria very seldom thoroughly recovered. It is now found that the wet damp moisture and the exeessive heat of these places peculiarly favor the generation of multitudes of micro-organisms, which entering the human system get into the blood and in some unknown way feed upon or destroy the red corpuscles causing that peculiar deathly paleness seen in malarial patients. Though the cause of this disease is found out now to be not the breathing of miasma but only the introduction into the system of micro-organisms known as bacilli of malaria, yet strange to say that medical men have not discovered any new remedy; they still prescribe quinine with the belief that it destroys the organic germs in the system. But in time some other new remedy will be discovered which no doubt will have a more powerful effect in entirely destroying the poison once introduced into the system.

Two or three other bacilli are also recognised now in the medical world; some people even go so far as to have separate bacilli for almost every disease, but we don't know how far they are correct, it may be probable, for we know that the air and the water (especially of a filthy locality) is teeming with myriads of small organisms. But a healthy person need never fear; the greatest prophylactic is good health and a strong constitution. We must be very careful to take good exercise, to inhale pure air and never let any organ of the body remain inactive, which, causing weakness of that organ, promotes the settling of poisonous animal germs.

—*Christian*:

Mr. R. A. Proctor, in a recent issue of *knowledge*, discourses on "Our Boys at School," has some wise and pertinent words on the necessity for seeing to it that masters have other qualifications for their work than merely those which pertain to mental training. He says:—

"Unfortunately the masters in our schools are not tested or examined at all as to their fitness for the most important part of their work. We know that masters set to teach mathematics, classics, modern languages, and so forth, have a certain degree of familiarity with these subjects, for they have passed certain examinations in them. But we have no means of knowing beforehand that a master who may have chief or sole charge of our boys at school has learned to control his temper as well as to construe Greek and Latin, to teach honesty by his example as effectively as he may be able to deal with mathematical examples on the blackboard, and to be fair and just as well as to be a ready speaker in French and German."

The influence of school life upon our children must be enormous, and the power of their teachers to make this good and wholesome, or the reverse, is simply incalculable. A master whose morals are lax and low in their tone, draws to his own level all the boys in his charge, save the few who may either have exceptionally strong characters leaning to right, or who come under very vigorous counter-influences elsewhere. Directly and indirectly a worthy teacher influences worthily his scholars, while the exact opposite is also true on the other side. This is too much lost sight of, and indeed the cause of moral education needs to be advocated with all the force and fervour which can be brought to bear upon it.

Parents do well to make strict inquiry as to the tone which prevails in the schools to

which their sons are sent, both as to their companions and their teachers. As Mr. Proctor says :—

"Fathers should talk to their boys over such matters, not to listen to mere fault-finding, but to find in converse with them what sort of tone prevails among their fellows. Of course with many boys such a course fails. But an honest, manly boy, who regards his father as a friend, not as 'the governor,' will very soon show, more clearly than he himself perhaps imagines, the nature of his school surroundings."

TELEGRAPHIC NEWS.

Cairo, December 13th: Spies are bringing in reports that wholesale desertions are taking place amongst the followers of the Mahdi.

London, 14*th*: Reports have reached here from Annam that the anti-French party have poisoned the King, and intend to declare war with France —News from Hongkong states that Canton is being strongly fortified.— The troopship Euphrates left Plymouth yesterday for Bombay.

Cairo, 14*th*: The Governor of Dongola telegraphs that Hicks Pasha was safe at El Berket on November 15th, but that the communications with that place had been cut off by hostile tribes.

15*th*: Religious excitement prevails amogst the Mussulmans and Christians in Upper Egypt, and it is feared an outbreak will take place.

London, 15: The British Parliament is summoned to meet for the despatch of business on February 5th.

Paris, 15*th*: The news regarding the poisoning of the King of Annam by the anti-French party is confirmed. No serious complications are, however, expected.—There is a considerable French force in the neigbourhood of Hue. —A further reinforcement of three thousand men has been ordered to proceed to Tonquin under the command of General Millot and two Brigadiers. The total force in Tonquin will then amount to 15,000 men.—M. Ferry to-day asked for supplementary credit of twenty million francs on account of the Tonquin expedition.

Alexandria, 15*th*: The temporary buildings erected in the Grand Square since the bombardment were burned down to-day.

London, 16*th*: Admiral Sir William Hewett has gone to Suakim.

Cairo, 16: An eye-witness of the recent battle between General Hicks's army and the followers of the Mahdi, who succeeded afterwards in making his escape from El Obeid, fully confirms the annihilation of the former.

Paris, 16*th*: A reinforcement of three thousand men leaves for Tonquin next week, another three thousand will leave in the middle of January, and more will be despatched if necessary.—No attack is expected to be made on Bacninh until the arrival of the French reinforcements.—The French Government has arranged, in case of necessity, for the Consular officials in China to embark on board French war vessels.

Genoa, 16*th*: The Imperial Prince of Germany arrived here to-day, and received a most enthusiastic reception.

London, 17*th*: News has been received that six thousand French troops have landed near Sontay unopposed, and that an attack was expected to be made on that place on the 12th of this month.—The strength of the enemy's force was estimated at twenty thousand men. —O'Donnell, the murderer of James Carey, was hanged this morning.

Teheran, 17*th*: The Persian troops, who were despatched on the 3rd instant from Meshed to to meet some bands of Turcomans who were said to be advancing on that place, have returned to Meshed without having encountered any Turcomans.—Ayub Khan has left Meshed.

Rome, 17*th*: The Imperial Prince of Germany arrived here to-day and received a splendid reception. His Imperial Highness is staying at the Quirinal.

London 18*th*: It is stated that the British Government has informed the Egyptian Government that they will not intervene in the Soudau, but have promised to use their endeaveors to induce the Porte to send an expedition there.—The *Morning Post* publishes a paragraph this morning stating that the 103rd Regiment has been ordered to Egypt to reinforce the army of occupation.—It is officially announced that an Imperial administration has been established in Basutoland. A British Resident will be appointed and a body of native mounted police is to be organized.

Cairo, 18*th*. Baker Pasha, who has been appointed to the supreme command in the Soudan, started for Suakim to-day.

Paris, 18*th*. The Chamber of Deputies to-day approved of the credit of twenty million francs on account of the Tonquin expedition.

Rome, 18*th*. The Imperial Prince of Germany had a most crodial interview of an hour's duration which the Pople to-day.

Plymouth, 18*th*. H. M.'s troopship Jumna arrived here from Bombay to-day

London, 19*th*: The British Government have advised the Egytian Government not to try and reconquer the Soudan. No British or Indian troops will in any case be sent thither, but, if necessary, the Mediterranean Squadron will go to Alexandria to guarantee the maintenance of order.—Owing to Fenian threats, precautionary measures have been taken to guard London Bridge, Newgate, and Hawarden Castle.—The *Times*, in a leading article this morning, announces that Earl Granville is ready, if asked, to mediate between France and China.

20*th*. The s.s. Hanknow sailed yesterday for Honkong with a British reinforcement of 900 men. The police deny that any precautionary measures have been taken to guard London Bridge or Newgate against the Fenians, but admit that it has been deemed necessary to adopt such measures at Hawarden Castle. Mr. Belt, the sculptor, has agreed to compromise the recent libel case, by accepting five hundred instead of five thousand pounds damages. There will consequently be no new trial.

PASSENGERS SAILED.

Per Str *Singapore*, 15 :

For Genoa—Mr Charles Beer, Mr A S Cowdell, Miss A Pedrazi, Colonel Baldwin, Mrs Baldwin, and Miss Baldwin.
For Port Said—Mrs Vario Adele.

Per P and O Str. *Verona*, 21 :

For London—Lady Alice FitzGerald, The Hon Major and Mrs Napier and Infant, Mr A J L Payne, Miss Baylis, Mr T A Taylor, Mr and Mrs Smith, Mr Aga Nasir Shah, and Mr Charlesworth.
For Brindisi—Colonel Tweedie.

PASSENGERS ARRIVED.

Per Str *Clan Grant*, 14, from London :

Two Misses Michell, Mr and Mrs Morrison and two children, Mr Morgan, Mrs Morrison, Mr and Mrs Fox, Mr and Mrs Duncan, Mr and Mrs Builder, Mrs Wick and two children, Mr Hepton, Mr Morrison, Mr Punnett, Mr Michell, and Mr Wray.

Per Str *Chandernagor*, 14, from Marseilles:

Mr G Ruckert, Mr and Mrs Cadge, Mr P Beier, Mr and Mrs Thompson and child, Mr Singer, Mrs Webster and child, Dr and Mrs Crombie and companion, Miss Johnston, Mr and Mrs Montclar, Mr Butler, and Mr Sparr.

Per Str *Africa*, 18 :

Miss Branch, Miss Nainby, Miss E Bertie Clay, Mr Cookson, Mr Heys, Mr J Hamilton, Mr and Mrs W H Baylis and child, and Mrs Stepney and two children.

Per Str *Ruffaele Rubattino*, 19 :

From Genoa—Major Genl J C Brooke, Major and Mrs Gwynne Hughes, Lieut Col and Mrs J W Sym and child, Colonel and Mrs C Conway-Gordon, Miss Conway-Gordon, Mr W J Cunningham, Captain C B Wilkieson, Mr A Spitteler, Mr and Mrs W J Sturt, Mr and Mrs Jenner and children, Mr A G Inzoli, Mr St Quentin, Mr Robert O Colt, Miss A Colt, Mr and Mrs G S Chapin, Rev and Mrs Henry Mansell, Mr and Mrs Neville Vibart, Mrs A B Sterndale, Miss Gould, Miss Guillaumet, Mr G Olcese, Mr Sayazdaw Gyee and clerk, Mr Vigna Dal Ferro, and Mr Farrawala.

Per P and O Str *Lombardy*, 19 :

From London—Mrs Lamb, 2 children and 2 infts, Mr and Mrs Kilvert, Professor and Mrs Williams, Mrs and Miss Kipling, Miss M Marshall, Miss O Marshall, Miss H Northey, Lieut Vans Agnew, Mrs Glendenning, child and inft, Mrs Dale, Mrs Morris, Mrs Merriman, Mr Dunkerley, Mr and Mrs Bradbury, Mr Stodhert, Mrs Graham, and Mr Tullis.

From Brindisi—Lieutenant Colonel Steel, Mr and Mrs Wylie, Mr and Mrs Smallman, Miss Forsyth, Mr Forsyth, Q C, Sir D Forsyth, Mr Missahi, Mr Greenberg, Mr Lennox, Mr Halliday, Mr Greaves, Mr Greenshields, Mr Berners, Mr Vincent, Colonel and Mrs Chapman, and Sir Charles Sargent.

From Venice—Hon Mr Justice Mrs and Miss Kemball, Major Reid, Mr Pandit Krishnavarma, Mr Beramji, Mrs Mein, Mr Dick, Mr Macalister, and Mr Pollock.

From Malta—Rev Page, and Rev Biscoe.

Domestic Occurrence.

BIRTH.

BEDFORD—Dec. 8th, at Bombay, the wife of Wm. Bedford, Comptroller's Office, C. P., of a daughter.

MARRIAGE.

TAYLOR—WINCKLER—Dec. 10th, at Masulipatam, H. W. Taylor, of Bangalore, to A. Rosalie (Rosy), daughter of J. E. Winckler, Port Officer.

DEATHS.

JOYNT—Nov. 24th, at Eastburn, Dawlish-road, Teignmouth, Devon, Surgeon-General Francis Geo. Joynt, I.M.D., (Retired.)

CATLEY—Dec. 12th, at the residence of his son, Mazagon, Leonard Catley, of Bath, and late of Egutpoore, aged 63 years and 10 months.

FREER—December 12, at Premur, near Secunderabad, (Deccan) Hephzibah Charlotte, daughter of William and Caroline Freer, aged 25 years and 6 months.

"BOMBAY GUARDIAN."

Subscriptions received from 15*th to* 22*nd December* 1883.

Peter Geering, 20th January 1885, Rs. 7-10; W. Euington, 18th November 1883, Re. 1; Rev. L. A Edmon, 31st March 1884, Rs. 1-14-6; T. Bailey, 31st December 1884, Rs. 7-10; Major G. W. Oldham, 17th February 1885, Rs. 12-7.

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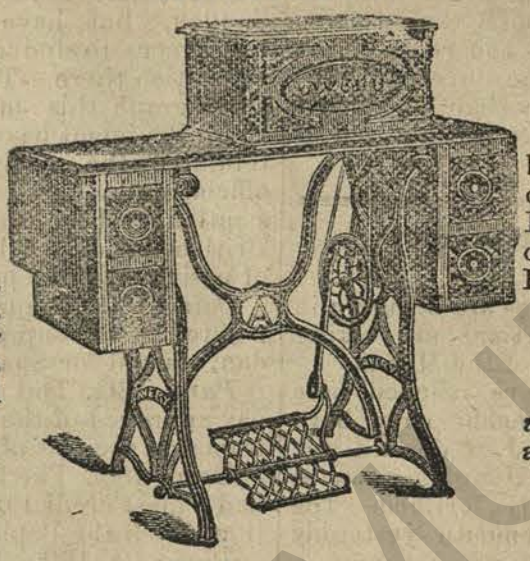

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NOTICE.

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The public are advised that on and after the first of January 1884, a Branch Booking Office will be opened at Moti Chowk, Aditwar Peit, Poona City, for the Booking of First, Second and Third Class Passengers to all Stations on this Railway and Stations of connected Railways with which through-booking arrangements are at present in force.

Tickets purchased at Moti Chowk will be available at Poona Station on the day of issue, and also up to the last outgoing Train the following day.

Passengers' Luggage will not be booked at Moti Chowk but at the Station.

Parcels up to twenty seers in weight will be booked from the Moti Chowk Office to all Stations of this Railway, and also to any Station on foreign Railways with which this Company have through-booking arrangements.

Information as to trains, Fares, &c., will be afforded by the Clerk in charge of Moti Chowk Office on application.

The Office will be open daily from 9-0 A.M., to 7-0 P.M., Railway time.

E. W. KEILY,
Acting General Traffic Manager.
Bombay, the twentieth of December 1883.

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NOTICE.

Reduced Passenger fares during Christmas Holidays.

First and Second Class Return Tickets at a fare and a half will be issued between any two Stations on this Railway from the 22nd to the 31st December (both dates inclusive) available for the Return Journey up to the 15th January 1884 inclusive.

E. W. Keily,
Acting General Traffic Manager.
Bombay, 19th December 1883.

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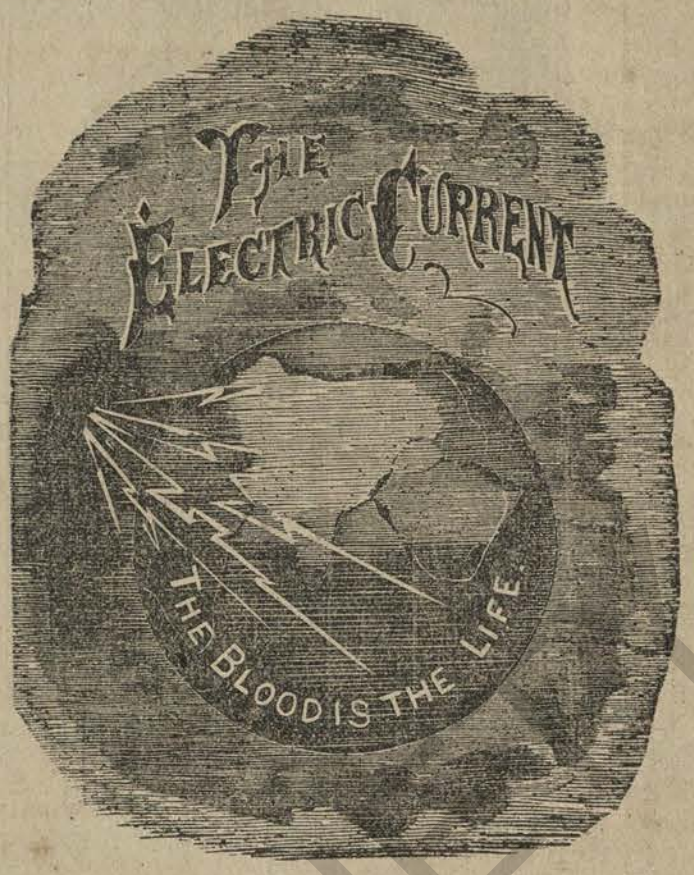

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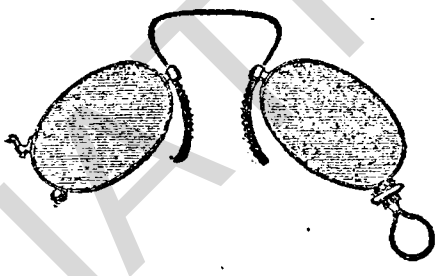

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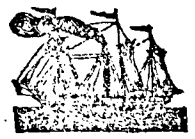

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